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INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA


THE CHURCH IN THE CITY

CONFERENCE AT CLEVELAND, OHIO

JUNE 10-12, 1919

COMMITTEE REPORTS

Headquarters of the Movement
111 Fifth Avenue New York City



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COMMITTEE REPORTS
ON
THE CHURCH IN THE CITY

Submitted at the Conference
held at Cleveland, Ohio,
June 10 - 12, 1919

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Foreword

THE FOLLOWING statements were submitted to the Inter-church conference on "The Church in the City," held at Cleveland, June 10-12, 1919, by the groups which devoted a day to the interchange of experience on the various topics here reported on. Two hundred men and women interested or engaged in the work of the church in the city were in attendance at this conference, including city mission executives, pastors of churches in downtown, residential and suburban communities, superintendents of rescue missions, community workers, representatives of national home mission, societies, of seminaries and of educational institutions engaged in training workers for the city task. These reports are preliminary and designed to help the City Survey and Program Council in shaping up its approach to the social and religious problems of our cities from the standpoint of the church. More thorough-going and detailed reports will be made in the light of field studies and further conference. The experience here reflected is largely that of cities in the East and Middle West. Similar conferences will be held in the South and on the Pacific Coast. Criticism and suggestion are earnestly requested from all those concerned in the work of the church in the city. Additional copies of this pamphlet will be mailed upon request. Address the City Survey of the Interchurch World Movement.

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The Church in the City

Report of the Committee on The City Church and the Present Industrial and Social Crisis

WE AFFIRM the social creed of our churches, expressed through the Federal Council of the Churches of Christ in America.

I. PUTTING THE CREED TO WORK

To further the actualization of that creed:

1. We commend the policy of the denominational boards in setting up demonstration centers in industrial communities with adequate leadership, equipment and budget, for the purpose of exhibiting to the church at large, by free experiment, the practicability of an efficient Christian progress in such communities. We urge the extension and amplification of this policy.

2. We commend the promotion through the agency of denominational and interdenominational bodies and of local churches, of conferences with employers and employees, and representatives of the public, to the end of mutual understanding and cooperation upon a Christian basis.

3. We recommend that at this time of world unrest the churches in local communities be encouraged to open their doors for the free discussion of the problems of our common life, in which moral issues are involved. We believe that in such discussion opportunity should be given for all voices in the controversy to be heard.

4. We urge upon the various interdenominational and denominational commissions concerned with social service the organization of a unified program of publicity for the creation of a Christian public opinion, upon industrial, social and civic questions. No survey of the city and her problem will be worth the paper upon which the findings are written unless and until the facts are actually given to the public.

5. We recommend that the Interchurch World Movement seek the establishment of a permanent research commission, for the investigation of all such phases of industrial, social and civic life as should be of vital concern to the church. This commission should be established in consultation and in co-operation with the commission on the church and social service of the Federal Council of Churches and with the existing denominational commissions and boards having to do with social service. It should be provided with an adequate salaried staff and a budget sufficient for the purposes of a thorough scientific analysis of the problems studied and the publication of its findings.

It should include among its functions the following:

(1) The investigation of crucial situations upon the basis of the accepted standards of the Christian church, reaffirmed above.

(2) The study of industrial communities with a view to discovering the most effective type of church organization and ministration, the type of leadership required and the type of training essential for the equipment of such leaders for their tasks.

II. SUGGESTED INQUIRIES

In determining the relation of the churches to industrial, civic and reconstruction problems, the studies should direct the attention of the churches to the following schedules:

1. Is the city in question provided with the standard social agencies for a city of its size, such as associated charities, juvenile court and its accessory agencies (parole, probation, detention home), humane society, child caring and placing agency, hospital free clinic, legal aid societies, visiting nurses, home for the aged, etc.
2. Are the standard welfare agencies of a modern city government in operation and working with fair efficiency? (department of charities and corrections, board of health and public recreation, public markets, etc.)
3. Are the industries of the community organized into a chamber of commerce or board of trade, and has this chamber or board a community spirit and organization?
4. What are the labor organizations of the city? What is the temper and management of the labor movement? Are women industrial workers well organized? Have they equal wages with men, and is their labor protected? Is there manifest need of organization in special groups? Is there child labor?
5. Is the eight-hour day and Saturday half holiday in force? Is Sunday labor reduced to a minimum? Is there one day's rest in seven?
6. Are wages on a level with those of like industries in communities of the same size, and are wages adequate and adjusted to the local cost of living?
7. Is labor represented in community organizations?
8. What beginnings have been made in the participation of labor in management and in profit-sharing?
9. What beginnings have been made in cooperative merchandising, marketing and production?
10. Is there abundant provision for wholesome and well-supervised recreation? Is there proper control over commer-

cialized recreation? Is there a city-wide program of recreation?

11. Has there been a segregated vice district in the city, and has it been abolished? Is there provision for the care of prostitutes and for the clinical treatment of infected persons? What is the attitude of the city government toward the repression of vice?

12. Do the public schools meet the standards set by the state and nation? Are there manifest educational needs?

13. Has the community adequate social centers? Are the churches and schools developed as social centers? Are the churches in touch with these and similar movements for recreation?

14. Is there a sufficient organization of public discussion through such agencies as advertising clubs, rotary clubs, chambers of commerce, community and church forums? Is there freedom of discussion?

15. Is there serious need of new and improved housing; and are the standards of housing set by the National Housing Association recognized?

16. What is the extent and location of the foreign-speaking districts? Are they adequately provided with schools, churches, social agencies, housing, water, sanitation, lighting, police control and recreation, including parks and play grounds? What provision has been made for effective Americanization?

17. Are there sufficient religious centers for cheap boarding house residence districts, and are they of the proper character?

18. Are the churches in the industrial residential neighborhoods adequately housed, equipped and provided with staffs for modern, seven-day church and community work?

19. Are there migratory groups in the community, coming for a part of each year, for which religious and social provision should be made? Are there also detached and floating groups, requiring attention?

20. Are the women of the local churches organized for co-operative service with their sisters who are industrial workers, and for other purposes in which, as citizens and home makers, they have a direct interest?

21. Is there a Negro neighborhood within the community, and are its religious forces organized for the welfare of the race? Is it adequately provided with churches, schools, social agencies, housing, sanitation, lighting, water, police control, recreation, supervised social centers, and other necessities of a modern community? Are the races in cooperation for community welfare? Is there sentiment and organization against lynching in the city as a whole? Is there equal vocational opportunity for the Negro? Is the separate coach law in vogue, and are travel facilities clean and adequate? Is there proper training for citizenship?

22. How intelligently and effectively are the Protestant churches organized for cooperation with community agencies and movements?

23. Are Catholic, Jewish and Protestant religious organizations cooperating in community service?

Report of the Committee on the Downtown Church

THE DOWNTOWN church may, in general, be regarded as a church located in a center of business on a main thoroughfare near the civic center, where the crowds pass, or in a district from which the normal residential population has removed; having a transient hotel and boarding house population with its sustaining membership for the most part living at a distance, or is it a church that is the central or outstanding church of its denomination in, or near, the center of the city.

The Interchurch World Movement should emphasize the importance of the downtown church and urge upon the different denominations the need of a strong outstanding ministry in the heart of the city, with a plant properly equipped to minister to visitors, transients and special social groups.

The immediate and ultimate success of the downtown church depends on a continuous evangelistic message and appeal to the passing throngs, and a pulpit leadership of clear and prophetic thinking on the current questions of social, economic and political interest, the religious and spiritual implications of which are too often ignored. We must spiritualize the social order, and the preacher of the gospel who stands at the center of teeming commercial and civil life is in a position of unique responsibility and power.

I. STAFF

Pastoral leadership must be reenforced by a staff of paid workers to take care of highly specialized types of work. While the staff will depend in its development on two things: first, the local situation, and second, the pastor in charge, yet, as the result of the discussion setting forth the best experience with the downtown church, it should take these general forms:

1. Church secretary
2. Associate pastor or pastors
3. Parish visitors
4. Director of religious education
5. A director of recreation
6. A district nurse, where it is advantageous.

The committee does not attempt to prescribe the order in which the staff shall be developed, but any paid staff of workers must build up from the membership a staff of volunteer workers, and train and direct them.

The downtown church should have a dual ministry; to its immediate neighborhood and to the city at large, an intensive and extensive work in its own city. It should seek to function helpfully in as many ways as possible to the people who live in the immediate vicinity, and an open church ministering to all neighborhood groups, adopting the community center and settlement idea as the ideal. Through its pastor and staff it should also affiliate and cooperate with every preventive and remedial agency or welfare organization wherever possible. It should seek to be involved instinctively with every vital interest of the city and keep a city-wide conscience on moral issues. To it the denomination and the Christian forces of the city should be able to look for moral and spiritual leadership.

We feel that the Interchurch World Movement should seek to emphasize the value of the downtown church and state a policy of retaining the constituent membership as members and workers downtown, even though they move into what is known as the residential districts.

From past experience it is evident that the future of some downtown churches can be assured only by income from some sort of endowment, or from other special sources; but the welfare of the church itself requires that as far as possible self-support be maintained in order to insure the cooperation,

interest and development of the membership. Income from endowment until need arises should be devoted to wider kingdom uses, only being used for local support where absolutely necessary, to meet the ever increasing demands.

II. EQUIPMENT

The downtown church should have a modern, up-to-date building and equipment to meet the discovered needs of its varied ministry. This equipment will be adapted broadly to a program of social, recreational, educational and evangelistic work. Only after careful local survey of the community and advice from competent specialists should the large sums necessary be expended to erect and equip the plant. The old and outworn ecclesiastical structure of a generation gone will not suffice.

We suggest the appointment of a permanent committee to study, in connection with the general survey of the Interchurch World Movement, all the problems connected with the downtown church and provide for the closest possible cooperation between denominations in all downtown churches to make Christianity's message and ministry at the heart of our civilization effective.

Report of the Committee on The Church in City-Residential and Suburban Communities

IF THE church is to maintain its strength and efficiency in the city as well as capture our populous centers for the kingdom of God, then there must be the largest wisdom and the finest strategy in the location of churches in residential and suburban districts as well as a thorough-going adequacy in their support. These residential churches are facing numerous and serious problems, among which we note as most acute and insistent the following:

1. The overcrowding of churches in certain residential centers with the resultant waste and unseemly competitive programs.
2. The difficulty of enlisting the full cooperation and support of the real Christian constituency of a residential community in those churches nearest to the people. It is the obvious custom of many pastors and church officers to seek to retain the membership of their members as they move to the residential and suburban districts or from city to city. The tendency resultant from such procedure very often loosens the ties of religious interest in the home church, while making unlikely or impossible the forming of new ties in the new location. The gravity of the situation is accentuated by the all too common willingness on the part of many church members to indulge in the desire for spiritual relaxation as they take residence in a new place.
3. The shifting of our urban populations. This creates one of our gravest problems. It has become almost a hazard to locate a city church. Not only is there the constant movement

of the city people toward the suburbs, but the changing character of our residential neighborhoods, the development of apartment and boarding house districts, the transient character of the new residents, as well as the incoming tides of multitudes who by reason of differences of race, color, language or traditions, change completely the character of given residential communities and present to the church there a new set of problems.

4. The complexity of the social life of the members. The claim of various organizations upon their leisure time and thought, the abundance of recreational facilities outside the church, and the insistence of civic, fraternal and social demands upon the mental and financial resources of the people, all complicate the problems of the requisition of the church upon the week-day time and energy of its members.

5. The problem of our youth and childhood. This is constant and acute. At the very period of most abounding energy for the youth, the church must be constructive in its program for our boys and girls rather than oppressive. Their life is a total, and religion must interpret life to them as a whole. Therefore, the church is facing not merely the problem of ministration to the needs of youth on the side of worship and devotion, but also on the side of religious education, social activity, service and recreation. This problem of its youth is one of most serious concern to the church.

6. The problem of unifying the total religious effort and program of the communities so as to create or conserve an essential community consciousness. The residential churches should seek to avoid the decisive reactions so painfully visible in many instances, and to coordinate the education, social, service and community features of our program in the interests of comity, economy and a single Christian impact upon the community.

7. The necessity of providing extra-church activities. Another problem of the residential church, particularly in those

districts uniformly American and well-to-do, is to furnish to our members an adequate range for Christian service beyond the activities of the church itself.

8. A method of approach. To meet these and other problems the residential churches are called to serious study, earnest prayer and deliberative counsel.

Federation of effort and unity of interdenominational purpose will study the residential and suburban field and locate new churches with a wisdom and strategy which the importance of the proceeding involves. These churches will be planted deeply in selected centers to remain through the years; they will be equipped and financed and adjusted to the changing needs of the community. They will push out into the community in a service so unselfish and Christian as to justify their existence. They will maintain a staff of paid and trained workers, organized about the pastor, to care for educational, musical, social, recreational and parish activities. They will prepare in advance for coming changes of population and not wait until the receding tides of their constituents have left them high and dry before adjusting plant program and type of ministry to the new conditions. They will be permanent Christian watch towers, and may be changed but not removed. The pulpit of the residential church must be a throne of power. The prophetic voice must be heard, and the gospel of Jesus Christ proclaimed in terms of present-day life. Therefore, the forces of Christian administration, not merely local nor denominational, but interdenominational, must master the problems of the residential church, locating it wisely, planting it deeply, manning it strongly, equipping it fully, financing it adequately, and establishing it permanently, if the kingdom of God is to come in the city. As an instrument of promise and efficient cooperation we hail the advent of the Interchurch World Movement in its survey and program of federated Christian effort in our American cities.

Report of the Committee on Work Among the Foreign-Speaking People

IN UNDERTAKING work among foreign-speaking and foreign-born peoples we have as our supreme purpose service of the neighborhood at every point of need. We desire to inculcate the spirit of Christ in individual lives and in the neighborhood, and we urge the incorporation in the program to be undertaken of a presentation of the Christian message, and we recognize the need for organized association of those who share the spirit and purpose of Jesus, but we do not insist that this association must necessarily be found in the Protestant Church.

I. COOPERATION

We believe the church should have an interest in all neighborhood agencies which aim to meet any human need, and if a need is not being met, the church should make provision for it, either directly or in cooperation with an agency established for that purpose. This would include recreation, teaching of English and civics, industrial classes, open forum, relief and aid, industrial relations and other activities. In any case, the church should work out a conservation program designed to gather up the results of such neighborhood cooperation.

II. ENGLISH AND CITIZENSHIP

It is our opinion that the foreign-speaking churches have an unusual opportunity to assist in the general movement for a more complete Americanization of our county. While we recognize that the entire program of the church makes for

Americanization, nevertheless certain elements, such as the study of citizenship and the use of the English language, are essential and should be emphasized.

III. METHODS OF APPROACH

Though experience has shown the value of various modes of approach to foreign-speaking peoples, viz: by colporteur, woman worker or so-called mission, nevertheless, because of the many instances of failure, due to the unseemly appearance of buildings, inadequate equipment, narrow and limited programs, and untrained workers, we recommend that in every new approach to a foreign-speaking group, whether racially solid or polyglot, there be formulated at the outset a strong program of worship, religious, educational, and social ministry with proper building, equipment and specially trained leaders and staff workers—a program which shall be adequate to the needs of the situation, and which shall command attention and respect.

In cases where English-speaking churches are being surrounded by foreign-speaking people, English-speaking churches are urged to adapt their ministry to the changing conditions by the introduction of a social and educational program and a democratic departmental organization.

Report of the Committee on The Church and the Rescue Mission

IN EVERY large city, in the cheap lodging house districts and in decadent business and residential neighborhoods, are to be found men, women and children who are the victims of drink, vice, crime and poverty.

Many are subnormal in mentality, many are nervous wrecks who have gone down under the industrial and social strain of the city life, many have never had a fair chance, and many have wasted brilliant talents and fine opportunities. Especially pitiable are the children of these districts.

Usually from these neighborhoods the churches have removed to more favored communities. Often the churches that remain maintain a type of service and standard of worship that do not attract these unfortunate denizens of the city streets.

One of the best known organizations which has arisen to challenge these desperate conditions is the rescue mission. In calling the attention of the conference to the place and possibilities of this agency in the religious life of our large cities we present the following findings:

I. DEMOCRACY WITHIN THE CHURCH

We urge upon the churches and pastors of churches in the more favored sections of our cities a greater interest in and sympathy for the specific work which the rescue mission is doing.

The new conception of democracy, to be thorough-going, must embrace the spiritual and social life of every member, however humble, of the church of Christ. We hold that men and women painfully striving again to stand erect should be

admitted into the full sympathetic and ecclesiastical fellowship of evangelical churches; and that the attitude of Christ toward publicans and sinners and the afflicted (He first *touched* the repulsive leper, then healed him), should receive attention with special reference to Christian activities in abnormal and subnormal centers of population.

II. NECESSARY READJUSTMENT

We would call attention to the necessity of the readjustment of the work of the rescue mission in view of the passing of the saloon. In the minds of many it is believed that there will be for a time a widespread political and social restlessness and defiance of prohibition laws in urban communities; but that on the whole, even in this transitional period, the temptations of alcohol will be lessened. Consequently close study of changed methods and policies in the work of the rescue mission is recommended.

But while this study is demanded, it must not be overlooked that the sloth, the criminal, the drug addict, the defective, the degenerate, the dependent, the ignorant, who instinctively seek to hide their identity in large cities, will remain. These classes need the ministry of the rescue mission, and will never cease to need it.

III. A CLOSER IDENTIFICATION

We are impressed with the necessity of a closer identification of the rescue mission, as an organization, with organized church life.

The church is now assuming responsibilities which she has too often in the past delegated to other bodies. We believe that the time has come when the church of Christ itself, preferably through the several evangelical denominations as its mandatories, should assume responsibility for the rescue mission. We advance four reasons for this change of policy.

1. The history of independent rescue missions, dependent upon voluntary contributions and controlled by close corporations, shows in a lamentably large number of instances that either financial support fails after the first burst of enthusiasm dies, or that in their activities the emphasis is shifted from the spiritual to social or industrial phases of the work. In either case the mission ceases to function normally.
2. Competent local leadership, so difficult to secure for an independent work, can more readily be obtained if the mission is affiliated with a religious denomination.
3. Financial control of a denominational agency creates denominational responsibility and insures against financial errors and mismanagement.
4. It is our unanimous conviction that for the highest efficiency, a local church denominationally affiliated, with varied activities, (see following section of this report), should, as an organization, supplant the rescue mission. Nothing less than a local church with a constitution, the ordinances, an order of worship, responsibilities and enlarged service to the community can, in our judgment, appeal to the newly awakened consciousness of personality which men today in the congested districts, as throughout the world, are acquiring.

IV. SCOPE OF ACTIVITIES

We suggest the following activities in connection with the local church just mentioned:

1. Spiritual: Men need to repent of their sins and by faith find peace with God through our Lord Jesus Christ.
2. Physical: The physically disabled need the Christian physician; also wholesome food, shelter and raiment. Especially is a home-shelter for follow-up work a necessity.

3. Mental: The mentally diseased need the careful and sympathetic attention of a psychopathic diagnosis and treatment.
4. Industrial: The unskilled need an opportunity to learn a productive trade and thereby to obtain permanent employment. They then cease to be a menace to the industrial order.
5. Social and Recreational: These men need the movies and other entertainment; also something more. They need to have their longings for friendship met. This class feels no more at home in the Y. M. C. A. social life than they do in the conventional church of today. Their special natures are not being ministered to.

V. CONCLUSION

It is to the credit of the organized church that she is undertaking to prevent conditions that breed the slums. She has successfully fought segregated vice and the unspeakable saloon. She will not cease her labors till drug fiends are only a memory; till gambling, the white-slave traffic and prize-fighting are suppressed. The sweat-shop, the dirty lodging house, the mismanaged jail and a judicial procedure that delays and defeats justice must give way to her persistent attacks. And we predict that in the campaign against these evils the local church, the successor of the rescue mission, adequately supported, manned and equipped just as educational institutions are adequately maintained in their spheres of activity, will have an honorable place.

Report of the Committee on The Organization and Management of City Mission and Church Ex- tension Societies

THE COMMITTEE on the Organization and Management of City Mission and Church Extension Societies reports its strong conviction of the necessity for a greatly enlarged and unified city program by the Protestant communions in larger American cities. The city with its masses occupied a central place in the message and ministry of Christ. The entire church must now look upon these centers through the eyes of Him who had compassion upon the multitudes when he saw them distressed and scattered as sheep not having a shepherd. We are convinced that the Interchurch World Movement cannot give too much attention to the American city.

The modern city is in a state of flux. All our cities are facing rapid growth in population with which we have not been able to keep pace. The immigrant populations of the first and second generations, who are in the majority in most of the large centers, are not being adequately ministered to by the existing agencies. Certain groups of these people are practically untouched. The influx of Southern Negroes into Northern cities, the rapid shifts of population, the diminishing enrollment of our Sunday schools, the economic injustices and unhealthful social conditions under which the majority of our people in large cities live, the justifiable social unrest and discontent among the workers, the failure of Christianity to inspire and direct the life of the city as a whole, the removal of much of the natural leadership of men and money to the suburbs, demand a new concentration of Christian effort upon the city. Because of the influence which it exerts upon the life of the country far out of proportion to its relative population, the city, through its newspapers and periodicals, its social

and anti-social agencies, its educational institutions and its business enterprises, is determining the future character of America.

Not only does the future of American Christianity depend upon a vastly increased expenditure of effort in the city, but the success of any Christian world program depends upon our winning the control of the entire life of our American cities for Jesus Christ.

I. ORGANIZATION

1. Most of our city organizations came into existence either as "church extension" or "city missionary societies." For this reason many of them are called "city missionary and church extension societies." We hold that this does not make the best psychological impression, because it limits and hampers, in the minds of those who hear or see the name, the scope of the society's activities. We recommend that some such name as "The —— (name of denomination) City Society," or "The Church Union" or "The Executive Council" of such-and-such a city would be a better name.
2. That people who make their living in the city, and live outside the city, have no responsibility for the redemption of the city is a fiction that does not even deceive themselves. Therefore, the territory of a city society should be, not only the city proper, but also the environs of the city as far out as people generally live, the center of whose business, economic or industrial life is the city. Within this whole territory the city society should be authorized to collect and disburse monies, thus making possible the best service, not only to the congested centers, but also to the growing suburban communities.
3. The city society of any particular denomination should be thoroughly representative; i. e., each church of the denomination should be represented in the membership of the society.

The city society should also be the representative of general denominational movements in the city; for example, it should

be the local operating agency of the general board of home missions and church extension in the city.

The city society should be the clearinghouse and articulating agency for all denominational movements within the city, such as evangelism, social service, philanthropy, religious education; movements for the development of the spirit of connectional life and fellowship, etc.

The city society should also be the instrument for furnishing denominational representation in the Federation of Churches. Therefore, we recommend that a city society should have at least the following departments of activities:

1. Local church extension.
2. Church sustentation.
3. Downtown churches.
4. Work for foreign-speaking peoples.
5. Industrial evangelism and relationships.
6. Social service: Christian settlements, vacation Bible schools, fresh air farms, etc.
7. Religious education.
8. Philanthropic institutions.
9. Connectional life and fellowship.
10. Interdenominational relationships, interchurch relationships.

We hold that there should be only one interdenominational organization in each city, the membership of which in the larger cities shall be appointed by the proper denominational organizations of the city. This body should handle, through properly constituted commissions, all questions of comity and movements and activities that claim interdenominational support.

The Committee on City Mission and Church Extension Societies, recognizing the necessity of seeking to focus the thought of the churches of Jesus Christ in America upon the problems of the storm centers of population, our great cities and metropolitan districts, at this supreme moment

of opportunity in the development of our Christian democracy, desires to express its conviction that a cooperative survey and program, based upon new as well as existing studies of all church agencies, city populations and problems in question, will be of inestimable value in securing additional data that will lead to clear thought, wise decisions, increased budgets, and remarkable results in the operation of all denominational programs already projected.

But besides this, the committee feels that a hearty cooperation (interdenominational) in the project of a careful survey and the formulation of an interchurch program will not only cement all existing interdenominational understandings and adjustments, but will, by its heroic scope and fearless venture, invite the active confidence and ungrudging good will of large industrial, social and educational interests heretofore unaffiliated.

For these reasons the Committee would most respectfully urge all city missions, church extension societies and church federations throughout the country to unite at the earliest possible moment in taking all necessary steps in their own cities for organizing and developing committees and personnel for the proposed Interchurch Survey and Program, so that this program may become both a denominational inspiration and an interdenominational power for the transformation of our great congested areas into cities of God.

In conclusion, we have found so much of value and helpful suggestion in this conference, that we recommend that arrangements be made to call such an interdenominational gathering of city society workers annually.

Report of the Committee on the City Survey

I. THE APPROACH TO A CITY IN THE MATTER OF A SURVEY

1. Contact will be established in the first place with the official representatives of denominational home mission and church extension agencies functioning in the city, or in a county in which there may be smaller cities.
2. In conference with such official representatives the procedure to be followed in setting up the local Interchurch Survey Committee will be agreed upon. It is important that such local committees include local pastors and laymen.

II. THE AIM AND SCOPE OF THE SURVEY

1. An adequate program. The objective of the Interchurch World Movement city survey is to discover and develop an adequate program for the Protestant churches of the cities of America.

Note.—It is assumed that the inception of this program will naturally lead to participation in and use by the churches of social, industrial, economic and other surveys, so as continuously to disclose facts and conditions.

2. For City mission and church extension agencies. The survey will aim to furnish local denominational city mission or church extension agencies carrying on mission work in the city with the data necessary for an adequate city program, a program to be budgeted in the terms of church buildings, equipment, manses and maintenance, including a specification of leadership required. The survey will cover:

- (1) Downtown, immigrant and industrial communities.

- (2) Other residential communities.
 - (3) Exceptional groups.
 - (4) All existing home mission and church extension projects in the city and denominational programs for new and advance work so far as developed.
3. For all churches. In recognition of the fact that the church can only fulfil her task in the city by bringing every local church to the maximum of service, and through the co-ordination of the interest and effort of all the churches as over against the city's need, the Interchurch World Movement in the city survey will aim also:

- (1) To have each local church, self-sustaining as well as aid-receiving, make a study of its own neighborhood, its own organization and work, in order to raise the standard of its service.
- (2) To have the churches individually and as a group take account of the economic, social and civic conditions in the city in order that the Christian forces may better cooperate in the building up of a Christian city community life and a Christian social order.
- (3) To study the social and religious agencies at work in the city, with a view to securing unity of purpose and the largest measure of cooperation.

III. METHOD OF SURVEY

- 1. Local committee. A local committee will be organized as suggested above. Where necessary, the services of a director for the survey should be secured. For the metropolitan areas a director will be appointed by the Interchurch World Movement.
- 2. Denominational classification of projects. Each local denominational agency will prepare at once and submit to the

Survey Committee a preliminary classification of all the churches of the city of that denomination, listing same on a sheet to be furnished, under the following classifications:

Class 1. Aided churches, which, with proper promotion, may come to adequate self-support within five years.

Class 2. Aided missionary enterprises which, without reference to prospects of self-support, may with proper development occupy a position of strategic importance in the service of an exceptional community, such as a church in a congested downtown or immigrant community.

Class 3. Problematical churches where uncertainties of population, of industry or other factors raise a question as to the future. This class will include among others, churches which ought to be transferred to other denominations or abandoned.

Class 4. Self-sustaining churches which, with new equipment, added leadership and maintenance, would greatly increase their service to the community.

Class 5. Other self-sustaining churches.

3. Statement of present denominational programs. In those cases where the denominations have more or less mature programs for the development of existing projects or the entering of new fields, it is deemed highly important that these be offered for consideration and discussion.

4. Preliminary mapping of the city. Large wall maps will be prepared. It is desirable that at least three maps be made:

(1) Showing the location of all churches, synagogues and Christian agencies, with key. (Interchurch World Movement will furnish standardized legend.)

(2) Showing the areas in which recent immigrant populations and other special populations are predominant. This map will also show the present movements of such populations. The same color designations will be employed in all cities, according to a scheme to be furnished.

(3) Showing the industrial concerns of the cities and industrial populations.

5. Districting the city. District the city according to natural local and neighborhood conditions for the purposes of survey and cooperation. In large cities secure a local committee and director for the survey in such districts. The boundaries of these districts should conform with census units to be used in the next census.

6. A study of the local community and the local churches. In the different neighborhoods and districts of the city the following studies will be made through the churches:

(1) A population census, with a tabulation of the facts secured, such as racial, religious, economic, etc.

(2) The social problems and social agencies in the neighborhood or district.

(3) A study of the local churches and their contracts with the neighborhood and the city community as a whole, including:

a. The church building and its equipment.

b. Membership, organization, staff, and budget for maintenance and benevolence.

c. Religious education.

d. Community service: (to the neighborhood, city, state, nation and wider world).

e. Worship and the pulpit. Recruiting.

f. A program for the future and a summary of needs, budgeted in the terms of building, equipment, and maintenance, including leadership.

7. Church relations to the larger life. There will also be made a study of the churches in their relations to the larger life of the city, community and some of its special problems, to include:

(1) The present interchurch organizations of the city.

(2) The methods by which the churches thus organized are related to the civic, educational, philanthropic, recreational, industrial, labor and other organizations of the city.

(3) Studies in social problems of the city in which the churches have or should have special interest.

CRITICISM and suggestion bearing on these reports will be welcomed. Questionnaires will be developed in detail. For additional copies of this announcement and other information, address the City Survey and Program of the Interchurch World Movement.

